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# ARTICLES

## To be enquired of by the Chuch-wardens and Sworne-men, *within the Dioceſſe of* VVincheſter, *in the Triennall Viſitation of the Reuerend Father in God,* Thomas *Lord Biſhop of* Wincheſter, *holden in the yeare of our Lord God,* 1606.

Bilson.

Imprinted at *London* by *Humfrey Lownes.* 1606.

*THE Church-wardens and their aſsiſtants are ſtraightly required to reade, or heare read, all theſe Articles, and diligently to conſider of them betweene the time of the deliuerie hereof vnto them, and the making of their preſentments, for the better diſcharge of the Oath which they ſhall receiue.*

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# The Oath to be miniſtred vnto the *Church-Wardens, and their Aſsiſtants.*

YOu and euerie of you ſhall make diligent Inquiſition and true preſentment of all ſuch crimes, offences and enormities, which are to be reformed and corrected by authoritie of the Kings M. Eccleſiaſtical Laws of this Realm, & which by cõfeſſion of the partie or parties, notoriety of the facts, or by common fame, haue beene committed within your pariſh or hamlette, by any perſon or perſons, within theſe two yeares laſt paſt, and haue not yet beene duely reformed, preſented and puniſhed according to the ſaid Eccleſiaſticall Lawes: and you ſhall preſent the names, and Surnames of euerie of the ſaid offenders as you ſhall be directed by the Articles now deliuered vnto you. So helpe *you God in Chriſt Ieſus.*

BRITISH MUSEUM
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# Articles concerning the Cleargie.

WHether your parſõ, Vicar, Curate or Miniſter hath ſince the firſt day of Nouember in the yeare of our Lord God, 1604. ſaid and vſed in your Church or Chappell, vpon all Sondayes and holy dayes and other dayes preſcribed by publike authoritie, common and open Morning and Euening prayer, and hath adminiſtred the Sacraments in ſuch order and forme as is preſcribed in the booke of Common prayer eſtabliſhed by publike authoritie, and that, plainely, diſtinctly and reuerently, as by the ſayd booke is appointed, and at due and conuenient howers, without any innouation or change of any part thereof.

2 Item, whether you Parſon, Vicar, Curate or Miniſter hath at any time ſince the ſaid firſt day of Nouẽber, in the yeare of our Lord God, 1604. refuſed to ſay and vſe in your Church or Chappel vpon any Sonday, holy day or other day preſcribed by publike authoritie, Morning and Euening prayer, or to adminiſter the Sacraments in ſuch order and forme as is mentioned in the booke of Common prayer: Or within the time aforeſaide hath vſed any other Ryte, ceremonie, order, forme or manner of celebrating the Lords ſupper openly or priuately, or common or open Morning and Euening prayer, & adminiſtration of Baptiſme, then is mentioned or ſet forth in the ſaid booke, or within that time hath preached, declared or ſpoken any thing in derogation or deprauing of the ſaid booke or any part thereof.

3 Item, whether your Miniſter being a preacher, or Lecturer, hath ſince the firſt of Auguſt 1604. purely, and ſincerly taught,

manifested and declared in his Sermons and Lectures in your Church fower times a yeare at the least, that al vsurped & forreine power is for most iust causes taken away and abolished, and that therefore no manner of obedience or subiection within his Maiesties Realmes, and Dominions is due vnto any such forraine power, but that the Kings power within these Realmes of England, Scotland and Ireland, and all other his Dominions and Countries, is the highest power vnder God, to whom all men aswell inhabitants, as borne within the same, doe by Gods Lawes owe most loyaltie and obedience, afore and aboue all other powers and potentates in the earth?

4 Item, whether your Minister since the time aforesaid weekly vpon all Wednesdayes and Fridayes, not being holy dayes hath said in your Church at the accustomed howers of seruice the Letany prescribed in the booke of Common prayer?

5 Item, whether your Minister since the time aforesaide hath administred the holy Communion in your Church so often and at such times as euery parishioner might Communicate at the least thrice in the yeare (whereof once at the Feast of Easter) according as by the booke of Common prayer is appointed? and whether as often as he so administred the Communion he reuerently kneeling did first receiue that Sacrament himself? and whether he hath vsed any bread or wine newly brought, not first rehearsing the words of Institution, when the said bread and wine is set vpon the Communion Table? And whether hee hath deliuered the bread and wine to euery Communicant seuerally?

6 Item, whether your Minister hath giuen warning to his parishioners publikely in the Church at Morning prayer the Sonday before euerie time of administring that holy Sacramẽt, for their better preparation of themselues?

7 Item, whether your Minister within the time aforesayd hath admitted to receiue the whole Cõmunion, any of his Cure which haue bẽne openly knowen to liue in notorious sinne without repentance, or any who haue malitiously and openly contended with their neighbours, vntill they were reconciled? Or any Churchwardens

wardens or sworne men who wittingly and ignorantly refused or neglected to present to their Ordinarie all such publike offences as they themselues did know to haue beene committed in their parish, or to haue beene notoriously offensiue to the congregation there.

8 Item, whether your Minister, when hee hath celebrated the Communion in your Church within the time aforesayd, hath wittingly administered the same to any person not kneeling, or to any that then refused to be present at publike prayers, according to the order of the Church of England, or to any that then were common and notorious depravers of the booke of Common prayer and administration of the Sacraments, and of the orders, Rites and ceremonies therein prescribed, or of any thing that is contained in any of the Articles of Religion agreed vpon in the conuocation, 1562. or of any thing contained in the booke of ordering Bishops, Priests and Decons, or to any that haue spoken against or depraued his Maiesties Soueraigne authoritie in causes ecclesiasticall.

9 Item, whether your Minister within the time aforesayd hath vrged any parent to be present at the baptising of his child, or hath admitted any parent to answere as Godfather for his owne childe? or hath suffered any Godfather or Godmother to make any other answere or speech at the baptizing of any child, then by the booke of Common prayer is prescribed in that behalfe, or hath admitted any person to bee Godfather or Godmother to any Child at Christening, before the said person so vndertaking hath receiued the holy Communion.

10 Item, whether your parson or Vicar being allowed to be a preacher and residing vpon his benefice, hath since the time aforesayd sincerely preached one Sermon euery Sonday in his owne Cure, or (hauing no lawfull impediment of sickenesse or absence) in some other Church neere adioyning, where conueniently hee might, and where no preacher hath beene.

11 Item, whether your parson or Vicar (not being allowed to be a preacher) since the time aforesaid hath procured Sermons

to

to be preached in his Cure once in euery moneth at the least, by preachers lawfully licensed, and how often hath he failed so to do? And whether vpon euerie Sondaye when there hath not bẽn a sermon preached in his Cure, he or his Curate hath read some one of the Homelies prescribed by authoritie?

12 Item, whether your parson or Vicar, being licensed by the lawes of this Realme not to reside vpon his Benefice, hath not in his absence caused his Cure from time to time to be supplyed, by a Curate that is a sufficient and licensed preacher, and howe often hath hee made any such default herein within these two yeares past.

13 Item, whether your Parson or Vicar, hauing two benefices, hath since the time aforesaid maintained a preacher licensed, in the Benefice where he hath not resided, except he hath preached himselfe at both of them vsually?

14 Item, whether the Minister or Church-wardens haue since the time aforesayd suffered any man to preach in your Church, but such as haue first shewed their licences to preach, viz. from the Lord Arch-Bishop of Canterburie, or from the Bishoppe of Winchester or one of the vniuersities writing vnder their seale?

15 Item, whether before al Sermons, Lectures, & Homelies your preacher Lecturer or Minister hath wittingly omitted to moue the people to ioyne with them in prayer for Christes holy Catholicke Church, and therein for the Kings most excellent Maiestie, our gratious Quéene, the Noble Prince Henrie, and the rest of the King and Quéenes royall Issue, in the forme or to the effect of the 55. Canon ecclesiasticall agreed vpon in the Conuocation, Anno. 1603.

16 Item, whether your Parson or Vicar, stipendarie Preacher or Lecturer in your Church (though chiefely he attend to preaching and hath a Curate vnder him to execute the other duties, which are to be performed in the Church) hath twice at the least euerie yeare, read himselfe the diuine seruice in your Church vpon two seuerall Sondayes publikely and at the vsuall times, both

both in the forenoone and afternoone, and hath likewise as often in euery yeare administred the Sacraments of Baptisme (if there haue beene any to haue béene baptised) and of the Lords Supper, in such manner and forme and with the obseruation of all such Rites and Ceremonies, as are prescribed by the booke of Common prayer in that behalfe?

17 Item, whether your Parson Vicar or Curate since the time aforesaid hath either receiued to the Communion any person or persons which haue not beene of your Church and parish, or hath baptized any of their children?

18 Item, whether your Parson, Vicar or Minister, since the time aforsayd, saying the publike prayers, or ministring the Sacraments or other rights of the Church, hath wittingly omitted or neglected to weare a decent and comely surplice with sléeues, prouided at the charge of the Parish? And further whether such of them as are graduats haue omitted to wear vpon their surplices, at such times such hoodes as by the Orders of the Vniuersities are agreeable to their degrees?

19 Item, whether your Parson, Vicar, or Curate hath since the time aforesaid vpon euery Sonday and holy day before euening prayer by the space of halfe an hower, or more, examined and instructed the youth and ignorant persons of your parish in the ten commandements, the Articles of the beleefe, & in the Lords prayer, and hath diligently instructed & taught them the Catechisme set forth in the booke of Common prayer?

20 Item, whether your Parson, Vicar, Curate, or Minister since the time aforesaid hath celebrated matrimonie betwéene any persons without any facultie or licence graunted by such as haue Episcopall authoritie or by the Comissarie for faculties, or by the Vicars generall of the Lord Arch-bishop of Canterburie, or Bishop of Winchester, except the Banes of matrimony haue beene first published thrée seuerall Sondayes, or holidayes in the time of diuine seruice in the parish Church or Chappell where the said parties then dwelled, according to the booke of Common prayer, or at any other time then betweene the

holders of eight and twelue in the forenoone, or any other place, then in the Church or Chappel where one of the parties dwelled, or at any time when Banes haue béene so thrice asked, before the parents or gouernors of the parties which haue bœne so married (being vnder the age of one and twentie yeares) did either personally or by sufficient Testimony, signifie vnto him their consents giuen to euery of the said marriages: And how often haue such Clandestine marriages béene solemnized in your Church, and by whom and betwéene what persons, of your knowledge, or as you haue beene credibly informed?

21 Item, whether your Parson, Vicar, or Curate, hath in his Cure neglected to declare to the people euerie Sonday at the time appointed in the Communion booke, such holidayes and fasting dayes as haue beene in the weeke following?

22 Item, whether when any person hath béene dangerously sicke in your parish, your Minister (hauing knowledge thereof) hath not resorted to euery of them (if the disease were not probablie suspected to be infectious) to instruct and comfort them, in their distresse according to the manner and forme appointed in the Communion booke if he were noe Preacher, and if he were a Preacher, then as hee thought most needfull and conuenient. And whether when any of their parishioners haue bœne passing out of this life your Minister hath slacked to doe his last dutie in that behalfe?

23 Item, whether your Parson, Vicar, or Minister since the time aforesaid hath at any time refused or delayed to Christen according to the booke of Common prayer any Child that hath bœn brought to the Church to him vpon Sondayes or holiedayes to be Christened, or to burie any Corpes that hath béene brought to the Church or Churchyard, (conuenient warning hauing bœn giuen him thereof before) in such manner and forme as is prescribed in the booke of Common prayer?

24 Item, whether your Parson, Vicar, or Curat after he was duely enformed of the weakenes, and danger of death of any Infant vnbaptized in your parish, and thereupon was desired to goe

or

or come to the place where the said Infant was, to baptize ẏ same, hath at any time refused so to doe, or of purpose or of grosse negligence did defer the time, so as, when he might haue conuenientlie resorted to the place, and baptized the said Infant, it dyed through such his default vnbaptized?

25 Item, whether your Minister hath preached, and administred the holy Communion in any priuate house except it hath beene in times of necessitie, when any of your parish by reason of impotency could not come to Church or being very dãgerously sicke were desirous to be partakers of that holy Sacrament in their house? & in that case whether without a conuenient nũber of three, foure, or more to communicate with the sicke person?

26 Item, whether your Minister without the licence of his Diocesan first obtained vnder his hand and seale hath appointed or kept any solemne fasts, either publikely, or in any priuate houses, other then such as by publike authoritie haue been appointed? or hath bẽene present at any such?

27 Item, whether your Minister not licensed as aforesaide hath appointed or held any meeting for Sermons commonly called by some, prophecies, or exercises, in market Townes or other places? Or hath attempted without such licence vpõ any pretence whatsoeuer, either of possession or obsession, by fasting and prayer to cast out Diuels?

28 Item, whether your Minister or any of your parish haue met together in any priuate house, or elsewhere to consult vppon any matter or course to be taken by them? or vpon their motiõ, or direction frõ any other, which may any way tend to the impeaching or deprauing of the doctrine of ẏ Church of England or of the booke of Commõ prayer, or of any part of the gouernement or discipline now established in the Church of England?

29 Item, whether your Minister at any time aforesaid (other then for his honest necessitie) resorted to any Tauerne or Alehouse or hath boarded or lodged in any such place, or hath giuen himselfe to any seruile or base labor, or to drinking or riot, spending his time idly by day or by night, at Dice, Cards, Tables, or any other vnlawfull games? or hath beene suspected of any notorious crime, or hath giuen any euill example of life?

30 Item, whether any man hauing been admitted a Deacon or Minister, & once executing that office, hath relinquished the same vocation and vsed himselfe in the course of his life as a laye man?

31 Item, whether your Minister hath from time to time diligently called vpon his parishioners especially when they make their testaments, and earnestly moued and exhorted them to conferre and giue somewhat as they may spare, to the necessitie of the poore.

32 Item, whether your Minister hath once euery yeare read in your Church and Chappell all the Canons, Orders, Ordinances, and Constitutions Ecclesiasticall agreed vpon with his Maiesties license, in the Synode holde at Londō *Anno Dom.* 1603 according to the Kings Maiesties commandement?

33 Item, whether any Person not being ordered at the least a Deacon hath, within one yeare past, sayd, or read common prayer openly in your Church or Chappell, or hath solemnized matrimonie, or administred the Sacrament of Baptisme?

34 Item, whether your Parson, Vicar or Minister hath procured himselfe to be admitted into sacred Orders by any corrupt meanes of money, reward, gifte or promise of reward, or by anie Simoniacall compact hath procured his benefice directly or indirectly, or whether he be thereof by common fame suspected, or defamed? to your knowledge or as you haue credibly heard.

35 Item, whether your Minister hath reiected any married woman, or women which haue come to Church to giue thankes after childbirth, according to the order set downe in the booke of Common-prayer?

36 Item, whether the Chancell, Mansion-house, and other edifices belonging to your parsonage or vicarage, be in any ruine or decay, and how long they haue remained so decaied or ruinated? & to what value, as you are verily perswaded in your consciences?

37 Item, whether any Curate or Minister haue serued your Church

Church before he was admitted and examined by the Bishop of Winchester in writing, and did shew his licence vnder seale vnto the Church Wardens, and whether any Curate hath serued two Cures in one daye?

38 Item, whether for the retaining of the perambulacion of the Circuit of your parish, the Minister, Church-wardens and certaine substantiall men of the parish in the dayes of the Rogations (commonly called Gang dayes) haue walked the accustomed bounds of your parish? whether in ỹ same they haue vsed any superstitious or popish Ceremonie, but onely meditated vppon Gods mercy, giuing him thankes for blessing of the earth, as by publike orders is appointed?

## *Articles concerning the Church-Wardens and their Assistants.*

ITem, whether they haue suffered any idle persons to abide either in the Church yard, or in the Church porch vpon any sundayes or holy dayes during the time of diuine seruice or preaching, and haue not either caused them to come into the Church at that time or to depart thence?

2 Item, whether against the time of euerie Communion they haue neglected or omitted at any time to prouide a sufficient quãtitie of fine white bread, and of good and wholesome wine, for the number of Communicants, that haue from time to time resorted in your Church, and the same brought to the Communion Table in a cleane and swéete standing pot, or stope of pewter, if not of purer metall?

3 Item, whether all, and euerie of the parishioners of your parish, being of the age of eighteene yeares or aboue, haue come so often to the holy Communion, as the Lawes and constitutions ecclesiasticall doe require: viz. thrice a yeare at the least, whereof once at, or about the feast of Easter? And whether any strangers haue come often & commonly from other parishes to your Church

to receiue the Communion in your Church? And whether the Churchwardens haue obserued such accesse of straungers, and thereof aduertised the Minister to thintent he should not admitte them to the Communion, but remitte them to their own parishes, and Ministers?

4 Item, whether they haue caused the names of all preachers which haue in the time aforesaid preached in their Church comming from any other place, to be noted in a booke prouided by them for that purpose, and euery preacher to subscribe his name, and the day when he preached, & the name of the Bishop of whom he had licence to preach?

5 Item, whether there be any person or persons within your parish, that hath refused to haue his or their children baptised by your Minister, because he is noe preacher, or to receiue the holy Communion, at his hands in the same respect? And whether anie other Parson, Vicar, or Curate hath receiued to the Cõmunion any of your parish, or hath baptized any childe or children borne within your parish?

6 Item, whether after the death of any of your parishioners there haue beene rung any more peales, sauing after the death of the partie one short peale, and one other before the buriall, and one other after the buriall.

7 Item, whether there be prouided in your Church, a parchment booke, and therein haue beene and are written the names of all the children, men, and women, baptized, married, or buried within your parish contained in your former Register bookes, and especially since the beginning of the Raigne of the late Quæne Elizabeth?

8 Item, whether you haue in your parish a sure Coffer with three lockes and keyes for the safe custody of that booke? And whether the day and yeare of euery Christning, wedding and buriall, which hath beene in your parish, hath beene weekely written into the said booke?

9 Item,

9 Item, whether there be prouided in your Church the booke intituled Constitutions and Canons Ecclesiasticall, agréed vpon by the Cleargie of the Prouince of Canterburie, with the Kings Maiesties licence in their Synode at London in the yeare of our Lord. 1603?

10 Item, whether there be prouided in your Church the booke of Common prayer published & imprinted since the beginning of the Raigne of our most gratious Soueraigne Lord King Iames, lately explaned in some fewe points by his Maiesties authoritie, according to the Lawes & his highnesse authoritie in that behalfe. And whether your Church bee vnfurnished of the Bible of the largest volume, or of the bookes of Homilies allowed by authoritie?

11 Item, whether there be a Font of stone within your Church or Chappel standing or set vp in the ancient and vsuall place? And whether your Minister hath not vsed since his Maiesties Raigne, publikely to baptize the Children of your parish in that Font only, and not in any Bason or other prophane Vessell?

12 Item, whether you haue in your Church a conuenient and decent Table, for the celebracion of the holy Communion, & whether the same be couered in the time of diuine seruice with a Carpet of silke, or other decent stuffe, and with a faire linnen cloth, at the time of the ministration of the Lords Supper: And whether the same be placed so conueniently within the Church or Chancel as therby the Minister may be more conueniently heard of ỳ Cõmunicants, in the publike prayer and administration of the holy Communion, and that the Communicants also more conueniently, and in more number, may Communicate with the Minister? And whether you haue in your Church a faire and comely Communion Cup of siluer and a couer for the same?

13 Item whether the ten Commãdements be set vpon the East end of your Church or Chappel, where the people may best see and read the same? And whether there be in your Church a conuenient seat for your Minister to read seruice in, and a comely and decent Pulpit set in a conuenient place, and the same seemely kept for the preaching of Gods word?

14 Item,

14 Item, whether there be in your Church a strong Chest with a hole in the vpper part therof, with three lockes and keyes set and fastned in some conuenient place of the Church, to the intent that the parishioners may put into it their Almes for their poore neighbours?

15 Item, whether your Church or Chappell be well and sufficiently repaired, and so kept and maintained that the windowes be well glased, the flowers be kept paued, plaine and euen in decent sorte without offence or lothsomenes of dust, or any other vnseemely thing, as best becommeth the house of God? And whether your Church-yards be well and sufficiently repaired, fenced, and maintained with Walles, Rayles or Pales, as haue beene in your parish accustomed?

16 Item, whether for the auoyding of incestuous and vngodly marriages, you haue in your Church publikely set vp and fixed in some fit place a Table, expressing that no persons shall marrie within the degrees prohibited by the Lawes of God?

17 Item, whether you doe know or by any common fame and report you haue heard of any person or persons, who within these two yeares last past or at any time before (being not presented and punished) haue committed the grieuous sinnes of Incest, Adulterie or whoredome, within your parish? or haue beene bawdes or receiuers of any such lewde and incontinent persons, or haue beene receiuers or harborers of women with child, who haue been vnmarried, or who haue conuayed any such out of your parish before they gaue notice thereof to the Ordinarie, or before they did publike penance for such offence? Or whether any person within your parish in the time aforesaid, hath beene vehemently suspected of any such crime? Or hath beene a blasphemer of the name of God, or a great and often swearer, and what is the name and surname of euerie such offender.

18 Item, whether any offender in any of the crimes mentioned in the next precedēt Article, within your parish in the time aforesaid, hath not yet beene presented, and detected to the Ordinarie for the same offence? And what is the name of euery of them not yet

so

so presented? And if euery such offendor hath béene so presented, Then whether any of the saide Offendors haue yet escaped to doe publike penance?

19 Item, whether any of your parishioners haue behaued thē-selues rudely and disorderedly in the Church in time of diuine seruice or Sermon, or by vntimely ringing of Belles, walking, talking, or any other disordered noyse, hath hindered the Minister or Preacher?

20 Item, whether any Playes, Feasts, Banquets, Suppers, Churchales, Drinkings, temporall Courts or Léets, Lay Iuries, Pulkers or any other prophane vsage haue béene kept in your Church, Chappell or Church-yard, or whether the Belles haue béene rung superstitiously, vpon any late holy-dayes or Eues abrogated by the booke of Common prayer, or at any other time, without good cause allowed by the Lawes and Canons Ecclesiasticall?

21 Item, whether the Churchwardens of any of the former yeares did at or within a moneth after the end of euerie yeare before the Minister and parishioners giue vp a iust account of such money as they in their yeare receiued, and what particularly they bestowed in reparations or otherwise for the vse of your Church or Chappell, & going out of their Office deliuered vp to the parishioners whatsoeuer mony or other things of right belonged to your Church or parish which remained in their hands to bee deliuered ouer vnto the Churchwardens of the yeare following?

22 Item, whether any man, woman, childe or seruant or any other perso, or persōs who haue dwelt, remained, or sojourned within your parish or haue often repaired thither and remained there by the space of any one moneth being of the age of sixteene yeares or aboue, hath willingly and purposedly forborne to come to your Church or Chappell, and to be present at Diuine Seruice, and Common prayer therein celebrated, by the space of any one moneth together within one yeare last past, and how many moneths haue they so forborne, to come to your said Church within that time, and what be their Christian names and Surnames?

23 Item, whether any of your parishioners haue within this yeare last past neglected to resort to your Church vpon any Sondayes or holidayes and there to continue the whole time of Diuine Seruice, or haue vsed to walke vp and down in the Church or to stand idle, or talking, in the Church-yard or Church-porch during that time, or haue vsed any gaming, or passinge abroade, or in any house, or haue sitten idlely, in the Street or in any Tauern or Alehouse, vpon the Saboth or holy day in the time of Common prayer, Sermon or reading of the Homilies either before or after noone?

24 Item, whether the Almeshouses, Hospitalls and Spittles for poore people that are in your parish be well and godly vsed according to the foundation, and ancient ordinances of the same, and whether there be any other placed in them then poore impotent and needy persons that haue not wherewith or whereby to liue?

25 Item, whether the Schoole-maisters within your Parish, openly, or priuatly in any mans house, be of good and sincere Religion, life and conuersation, and haue beene diligent in teaching and bringing vp of their youth? and whether with their scholers they haue resorted orderly on Sondayes and holiedayes to Church? And whether your schoole-masters haue receiued the holy Communion so oft as they ought to doe? And whether so many of their schollers as be of sufficient age and capacitie haue receiued the holy Communion: and whether they haue beene examined, allowed, and licensed, for schoole-masters by the Ordinarie or his officers in that behalfe?

Catechising

26 Item, whether all householders in your parish haue caused their Children, seruants, and apprentices, both mankind and womankind, being aboue seauenteene yeares of age (which haue not learned the Catechisme) to come to the Church on Sondayes and holie dayes, at the times appointed for Catechizing, and there diligently, and obediently to heare? and what be the names of those that haue not caused their children, seruants, and apprentices, so to come to the Church to be instructed and examined; being thereto appointed by the Minister?

27 Item, whether haue any of your Parish wrought, or kept any shop, or any part of their shop open vpon the Sabboth dayes, or vpon any holie dayes, (appointed by the Lawes of the Realme to be kept holy day) or haue vsed to doe any vnnecessary workes, or labor vpon those dayes?

28 Item, whether there be within your Parish any Inkeepers, Alewiues, Victuallers, or Tiplers that haue suffered or admitted any persō or persons in their house, to eate, drink or play at cards, tables, or such like games in the time of Common prayer or Sermon on the Sondayes or holiedayes? and whether any Butchers or others that commonly vse to sell meat or other things, haue made sale thereof in the time of Common prayer, preaching, or reading of Homilies: and whether in any Faires or Cōmon markets (falling vpon the Sonday) there haue beene any shewing of any wares before morning prayer were done? and whether any markets and selling of wares haue béene vsed, or suffered in your Church-yard by any common packmen, or pedlers going about, or any such people either of your Parish or not?

29 Item, whether there be any in your Parish that take vpon them to administer the goods of those that be dead, without lawfull authoritie, or any that haue suppressed the last will of the dead, or any executors that haue not fulfilled the Testators will, especially in paying of Legacies giuen to the Church or to other good and godly vses, as the releefe of pouertie, helpelesse Orphanes, poore schollers, poore maidens marriages, high wayes and such like: and by whom they are so withdrawen?

30 Item, whether there be any in your Parish, that hath taken vnlawfull vsurie against the lawes of God, & of this Realme, since the last Visitation? And what be the names of such offendours?

31 Item, whether your Minister or any of the Parish without the consent of the Ordinarie, haue caused any to doe penance or be punished, either openly or otherwise, for any crime punishable by the Ecclesiasticall Lawes onely: and what be the names of the parties, that haue béene so punished, and in what manner?

32 Item, whether there be amongst you, any that haue vsed sorcerie, or witchcraft, punishable by the Ecclesiasticall Lawes of this Realme, or that be suspected of the same: and whether any haue vsed any charmes, or vnlawfull prayers: and whether any haue resorted to any such for helpe and counsaile, and what be the names both of such as vse it, and of such as resort vnto them for helpe?

33 Item, whether there be any in these parts, that haue married within the degrees of affinitie, or consanguinitie, by the Lawes of God forbidden, or any, that being diuorced or separated for the same, do yet notwithstanding cohabite and keep company still together, or any that being married without those degrees, haue vnlawfully forsaken their wiues or husbands and married others?

34 Item, whether any within your parishes haue resorted vnto barnes, fields, woods, or priuate houses for any extraordinarie expositions of scriptures, or conferences together, and so haue (as it were) made a seuerall Church or Sect vnto themselues, to bee drawers or perswaders of others to any such schismaticall Sects, and in whose houses, or in what places haue you heard of any such meetings?

35 Item, whether there be any of your Parish knowne or suspected to conceale or keep hidden, in their house, any Masse books, or other books of Poperie and superstition, or any chalices, copes, vestiments, or other like superstitious ornaments in their forme and fashion vndefaced, for some exercise of their superstition: or whether any be knowne or suspected to receiue any such bookes, or like trumperie from beyond the Seas, and to disperse, and carrie them abroad to others?

36 Item, whether any in your parish, married in any priuate howses, since the last Visitation, haue béene knowne, or suspected to haue béene married by any popish Priest, or in any other order, then is appointed by the Church of England?

37 Item, whether any children borne in your Parish, doe remaine vnbaptized, or be suspected to bee baptized, by any Popish Priest,

Priest, Seminarie, or Jesuite: and whether any Recusants, liue together as man and wife, who are not knowne to be married according to the lawes of this Realme?

38 Item, whether any of the stockes appertaining to the Church be subtracted by any person, and to what value and by whom?

Generally what faults soeuer you know to be within your parishes not specified, or mentioned in these Articles, and punishable by the Kings Maiesties Ecclesiastical Lawes of this Realme, you shall by vertue of your Oath aforesaid duely and truely present them to your Ordinarie, that reformation may be had accordingly.

And to all and euery of these Articles you shall present expresly and articulately the full truth of your knowledges, or what by common fame you haue heard therein.

(*.*)

FINIS.

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